

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

“The purpose of our existence on earth is an exaltation in the kingdom of our Heavenly Father, and I know that the only way that may be is through faithful service rendered in obedience to His laws.”—DAVID A. SMITH.

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THIS PAST CENTURY IN PROPHECY

ELDER MELVIN J. BALLARD

OF THE COUNCIL OF TWELVE

ONE hundred and ten years ago, three years after the Prophet Joseph Smith had received his first vision in the sacred grove, he was praying concerning the future of his work. Anxious to have a forgiveness of his sins and to know his standing before the Lord, he received a visit from a prophet of the American hemisphere. This heavenly messenger announced that he was Moroni, who had kept the records of his fathers sacredly guarded for hundreds of years, and that these records were about to come forth, and that a new and marvelous work was about to begin. Among other things he quoted the second chapter of Joel, twenty-eighth to the last verse. The angel said that these words were not yet fulfilled, but soon would be. This, in part, is what he quoted:



ELDER MELVIN J. BALLARD

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the handmaids in those days will I pour out my spirit.

And I will show wonders in the heavens and in the earth,

One hundred and ten years ago Moroni declared that the day was at hand when this prediction of old was about to be fulfilled.

As I stood in the World's Fair this past summer, A Century of Progress, in Chicago, witnessing the marvelous growth that has occurred in the hundred years that have just passed, I could not help but think of this prophecy of Joel. In the hall of transportation and communication I saw what was the condition of the world one hundred years ago, so far as their means of communication or travel was concerned, and it had made almost no progress since the days of ancient Egypt. During all these centuries of time men were travelling as they did one hundred years ago. Their means of travel were the canal boat, the oxcart, the horse and wagon. Their tools were largely the shovels, the scythes, axes, and the flails. It took from May to November, one hundred years ago, to send a letter from one coast of America to the other, and the cost was five dollars. Dirt roads were the only highways. Newspapers were made on hand presses, and only two hundred copies an hour could be printed.

THEN the nineteenth century, the new day that the Lord declared one hundred and ten years ago was about to dawn, burst on the world; and what marvels have been wrought! Wonders in the heavens, and wonders upon the earth, even as Joel declared. In 1829 came the locomotive; in 1832, the telegraph; in 1833, reaping machinery; in 1830, sewing machines; in 1849, steam engines; in 1852, elevators; in 1856, steel. Then followed internal combustion engines; electric generators, automobiles, airplanes, type-writers, motion pictures, the telephone, the radio, the electric lamp, and a thousand other marvellous inventions.

In 1874 it cost two hundred and fifty dollars to move a ton of freight four hundred miles. In 1896 Barnum and Bailey exhibited for the first time in their circus a horseless carriage. Elwood Haynes was arrested in Chicago for driving the first automobile in that city. There are twenty-five million of them travelling in the United States to-day.

Jane Addams has said: "The decade beginning in 1830 has been described as the beginning day of the emancipation and hope, opening paths of progress in all directions."

Bruce Burton has said: "The heresy of yesterday becomes the orthodoxy of to-day. Truth never stands still. It goes forward, sometimes slowly, sometimes by leaps and bounds; at present it is flying."

I bear witness to you, my brethren and sisters, that the words of the angel of the Lord to Joseph Smith have been fulfilled. Wonders have been wrought upon the earth and in the heavens. The vision of God has been opened to the minds of men. In the laboratory and elsewhere they have dreamed dreams. The secrets of God have been made known to man. It is not because this generation is smarter than those which have preceded it. Some of the greatest of minds that ever appeared in the world came before our century of time; but it was not the hour when these secrets were to be known. I grant you that the Lord has sent into the world in this day choice men who can be used to accomplish these marvellous things, but even their smartness

would not have succeeded had it not been the good pleasure of God to unlock and open the windows of heaven and pour His Spirit out upon all flesh. We have made greater progress in the the last hundred years than was made in all the ages of time. Surely God has done it.

As I looked upon these marvellous advancements and realized that I had lived to see in my own period of time greater progress than all of my fathers have seen in all the ages of time that they have lived upon the earth, I asked myself what I have done to be privileged to live in such a marvellous age, and to see so much, and what is my responsibility, and what is the end of the matter, for we have not yet reached the end.

Among the marvels that I witness in the earth in addition to these inventions is the hand of God at work establishing His people, even as He predicted in ancient times. The Lord Jesus Christ said concerning Jerusalem:

And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

All of that has been fulfilled, and Jerusalem has been trodden down. But the time of deliverance had come when General Allenby's army marched up to the land of Palestine and broke the band and the power that had ruled that land for ages. Although the Crusaders had waged war to redeem it, and millions of lives and property had been given to rescue the land, it was not the hour until this day dawned, and from that day on the hand of God has been over the land and its prosperity is manifest.

I WANT to present just a few words from a recent visitor, an eminent gentleman who has been over the land of Palestine. He calls attention to the fact that a few years ago an eminent Frenchman, Chateaubriand, visited the land, and called it a land of desolation, where the voice of God was not heard any more, where all was still and quiet, and the end of miracles had come. But, said this visitor:

Chateaubriand was wrong, for a host of miracles had happened even in the short interval of time since my last visit to the Holy Land. Wheat-fields waved me a welcome, where only marsh and barren sand existed on the previous trip. Jerusalem has spread out in brand-new Jewish suburbs. Tiberias has become a Spa. Perfume is borne on the breezes from the new orange groves of Sharon. Here and there, too, the hanging gardens of Solomon's day have been restored. Fresh earth has been dragged up the mountain slopes by Jewish labour battalions. Trees have been planted on the hills. New vineyards have been laid out over the gray, sun-beaten rocks of Samaria. Chateaubriand's "desert" has grown a hundred new schoolhouses; it has "budded, bloomed blossoms, and yielded" transmission stations and farmsteads, a university, and a network of colonies. Surely it is a miracle more wondrous than the budding of Aaron's rod in the wilderness of Paran.

And the Jews are turning their faces towards that land of hope for them. Our hearts have been full of sympathy for this race. They are our half-brothers. God's promises upon them are to be fulfilled. The inspiration that directed the Prophet Joseph to send one of the Apostles of the Church a hundred years ago to bless the land for the return of the Jews, speaks of our affection

for them, and the day has come when there is no enmity between Ephraim and Judah, for we are of Ephraim and we love our brothers the Jews. If the hand of oppression seems still reared against them in Germany, and there seems to be no peace for them, we still see the hand of God even in that. For we came west because we had to; it was the place for us, and the Lord has appointed a place for them, and if they do not go willingly they will have to go otherwise, even as we had to do. But they will see the hand of God opening before them a way and an opportunity to rebuild themselves and to establish a nation.

This is one of the miracles, one of the mighty miracles of this modern age. And then I remember also that the prophet Isaiah declared concerning that other great movement that was to come in this age:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the house of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

That miracle has been fulfilled—a part of this century of progress. For up in the tops of these mountains, we have come to fulfil the prophecies of old. And here we are, made up of all nations of the earth, trying to work out the problems of the world and solve them by and through the Gospel of the Lord Jesus Christ.

In our booth at the Chicago Fair the elders of our Church called the attention of the thousands who paused there to the wonderful Gospel message. That to me is a miracle. Forty years ago, when we sent Brother Brigham H. Roberts to speak for the Church before the Parliament of Religions, he did not get a hearing except in a committee room. But to-day it is different; we stood with equal opportunity to every other Church in the land, with a display that was in many respects far more interesting, and more people paused to listen to our story. "Mormonism" is solving the problems of the day, and I thought as I witnessed these things, how God is moving.

Thank the Lord for our glorious principles. Our fathers were true to them in the day of their trials, they showed their stamina and their worth. If there is enough of the iron that was in them in us we too will stand, though we stand alone, for ideals, for standards, for the accomplishment of great things. God expects it of the Latter-day Saints.

NOW what is to be the end of all this progress, brethren and sisters? I declare to you it is preparing this world for the coming of the Son of God. He would not come to a world that was in the condition this world was in a hundred years ago. All these marvellous changes had to come. Yes, and many changes will yet come, for there are many things that will have to take place before the Son of Man shall come. But the people of this world were never more willing to receive Him than they are to-day, because the whole world would like somebody to tell them what to do, someone in whom they have confidence. However, they will want Him worse than they want Him to-day before He comes.

There are battles to be fought; yes, and struggles and conflict, war and bloodshed, and famine and pestilence. And nations will be wrecked, and thrones will fall, but out of all of these conflicts will come the victory for truth and righteousness. All things will go forward to prepare this world for its golden age, and its golden age will come, and universal brotherhood will come, and peace will come to men.

God bless the Latter-day Saints through these trials, that we may be patient and true to Him. For I promise you that you will see the work of God go forward. Its new day has come, and God has a great programme for this Church. If the Latter-day Saints will keep their covenants, if they will pay their tithes and their offerings, and keep themselves clean and undefiled from the sins of the world, I promise them, in the name of the Lord, deliverance from all their difficulties, and they shall see the sun arise with healing in its wings for all who have been wounded and hurt.

God help us to be faithful and true, I pray in the name of Jesus Christ. Amen.—(Sermon delivered at the 104th Semi-annual Conference of the Church, held October, 1933, in the Tabernacle at Salt Lake City, Utah.)

CERTITUDES IN RELIGION

ELDER NEPHI JENSEN

A SURVEY has been made at an American university to ascertain the attitude of the students towards religion. The survey disclosed general spiritual apathy, and a decided disrelish of anything under the name of revelation.

Some time after these findings were published, a widely read professional man remarked to a friend:

"This university investigation proves that we shall have to approach the study of religion from the scientific angle."

"What would you do about the host of students at the same university who are not interested in fine poetry?" asked the friend.

The man who insisted upon improving the methods of studying religion made no reply. What reply could he make? It evidently dawned upon him that we do not learn the beauties of a poem in the same way that the scientist discovers his facts in the cosmic realm.

A thousand commonplace circumstances could easily be marshalled to prove that most of the things we learn every day are not learned by technical scientific methods. Just to instance one! A traveller got lost on a desert. After hours of desperate struggle he came to a refreshing spring. He drank deeply from the cool, sparkling water. He learned that water will refresh a thirsty body, and inspirit the mind of a travel-worn man. By actual experience he learned a vital fact about water. The same day a chemist was at his work in his laboratory. By actual chemical experimentation he discovered that water is two parts hydrogen and one part oxygen. He learned the elemental constituents of water, or, in other words, he learned some symbols; nothing more.

Shall we tell this traveller that he has not learned anything valid about water because he did not learn his facts in the same way that the chemist made his discoveries? Hardly.

Take another illustration. By actual mathematical measurement the stars are known to be out in the depths of space millions of miles from the earth; and most of them are as near us at one time of day as at another. And yet Dr. J. S. Hayland says, "There is an hour of the Indian night a little before the first glimmer of dawn when the stars are unbelievably clear and close above. The trees stand silent around one with a friendly presence. At such a moment the veil between things that are seen and the things that are unseen become so thin as to interpose scarcely any barrier at all between the eternal beauty and truth and the soul which would comprehend them."

Of this experience of Hayland, Dr. Arthur Stanley Eddington says, "Here is an experience which the observer, as technically defined in scientific theory, knows nothing of." And yet the closeness that Hayland felt to "eternal truth and beauty" is part of the very poetry of life.

Science knows nothing about this mystic touch with the unseen. All that science can give us is names or symbols of visible things. But religion is something more than a congeries of words and an aggregation of symbols. It is essentially a keenly felt fellowship with what is back of things that science only gives names to.

JOHN BURROUGHS, the famous naturalist, recognizes the validity of learning things by coming into sympathetic rapport with them. He says: "We do not know a work of art in the same way we know a work of science or any product of analytical reasoning; we know it as we know those we are in sympathy with; it does not define itself to our intellects, it melts into our souls." We do not know the beautiful analytically but sympathetically.

A commonplace incident will distinguish between these two ways of learning. A botanist and a mystic walking together in a park one morning came to a perfectly formed rose in the heart of which dewdrops were turning to pearls under the kisses of the sun. The mystic instantly felt an ennoblement of spirit and remarked, "That is a beautiful rose."

The botanist said nothing. He discovered a peculiar growth on a leaf near the rose. He plucked the leaf; took it to his laboratory; dissected it, and studied its structure under a powerful glass and learned something about the whim of nature that had produced the mole. He learned some symbols but he did not come into sympathetic appreciation with the rose.

Art and the beauties of nature do not speak to the analytical mind. They impress the spirit by their intimate touch. This is also true of values and truth in the humanistic realm "as distinct from that of physical science." And the "supreme criterion" of these truths as G. Stanley Hall tells us, is that "they ring true to each individual soul." Or, in other words, we learn values and spiritual truth by coming into tune with them.

Coming into harmony with spiritual truth is a way of life and not merely a technical method of learning. And living in conscious loving harmony with truth is religion.

When we witness the hero of the play die for his cherished truth we are moved to feel what he feels and to will what he wills. But we attain this harmony with the hero's ideal not by a process of analytical reasoning, but by the sheer contagion of his spirit. It is in this way we learn to know the God of truth. In our purer moods, the spirit of truth takes possession of us and makes us certain of its beautiful harmonizing power.

Religion is a kind of life. It is living in conscious harmony with the unseen. We do not come into this fellowship by scientific investigation or experimentation. We learn it by a process of orientation or spiritual adaptation.

Spiritualization comes through prayer, devotion, worship and inspiration. To try to become spiritual by the use of test tube, crucible or scientific formula is as vain as to attempt to develop appreciation for a poem by a technical analysis of its literary mechanism.

We learn science through experimentation, we learn philosophy through meditation, we learn art through appreciation, and we learn religion through inspiration.

THE ART OF LIVING

CLAIRE STEWART BOYER

THERE are few of us who, after gazing upon a masterpiece do not wish we too were artists. We long to be able to create something that might inspire others, and that might live on from generation to generation. The very fact that we have this desire shows that we are all artists at heart. And the greatest of the arts has been given to us all to develop—the art of living. The Master has put into our hands splendid materials: intelligence that is capable of boundless growth, a set of emotions to temper our actions with spirituality, and instincts which urge us constantly onward. He has given us a God-like ideal to aspire to, and through revelation has given suggestions as to our technique. Our product is to be just one soul, and whether or not it be a masterpiece depends upon each individual artist.

Havelock Ellis tells us that our business here on earth is to acquire a set of values of our relation to the world, to understand the meaning of the part we play and of the drama as a whole, and to make some original contribution to it. Surely this is a splendid foundation upon which to build. So with a dependable basis and a noble ideal we should be able to supply the artistic details of daily living. Throughout the ages the search for the unattainable has been the aim of all who have desired to live deeply. Marcus Aurelius said, "Life is a struggle toward goodness"; we say, "As God is man may become." As we view our aim it seems almost hopeless, and perhaps it would be were it not for the underlying forces that help us out, and for the fact that we can all help each other.

Surely the greatest force in our lives is faith. The other day a man said, "When I see how many of us are failures, I doubt that a divine intelligence planned this scheme of things."

(Continued on page 78)

THURSDAY, FEBRUARY 1, 1934

EDITORIAL

WE BELIEVE IN THE BIBLE

“**W**E believe the Bible to be the word of God, as far as it is translated correctly.” This declaration, part of the eighth article of our faith, has undoubtedly frequently come into the minds of Latter-day Saints as they read in recent weeks some of the many newspaper articles relating to the Codex Sinaiticus. This manuscript we are told is the second, if not the first, oldest one we have of the Bible, and is one of the five outstanding now in existence. It was acquired from the Soviet Government at a price of £100,000, and comes into possession of the British Museum, owner of the Codex Alexandrinus, another one of the five. A third, the Codex Bezae, is owned by Cambridge University. Thus, three of the five famous manuscripts are now in England.

One of the articles relating to the Codex Sinaiticus, published in the London *Daily Telegraph*, December 21st, 1933, was written by C. B. Mortlock. From this article we take the following extract:

The two thousand Greek MSS which survive from antiquity are but a small remnant of the copies that were incessantly multiplied during 1,500 years—that is, in the interval between the day when the original authors of the New Testament committed their works to writing and the day when the invention of printing revolutionized learning.

It is easy enough to understand how errors crept in and were reproduced, and how the scribes sometimes endeavoured to improve an ambiguous word or phrase. It is not easy to understand the deliberate omission or insertion of passages. Unfortunately, when the first editions of the Greek text were printed in the sixteenth century, there was little or no critical understanding of the varying merits of manuscripts. (Italics ours.)

But although the Codex Sinaiticus is believed to be the first or second oldest known manuscript of the Bible, it was not written until the fourth century A. D., about three hundred years after the death of Christ. Nothing is known of the manuscripts from which this one was copied. That it is a copy, however, is an interesting fact. If this fact and the statements above italicised are kept in mind it will be clear why there is both wisdom and divinity in our Article of Faith, quoted above.

It must be remembered that when the Prophet Joseph Smith published the Articles of Faith in 1842, that orthodox Christianity taught the doctrine of the verbal inspiration of the Holy Bible, the Bible then in the pulpits and in the homes of the people.

Compare this doctrine with Mr. Mortlock's statement that "it is not easy to understand the deliberate omission or insertion of passages" (by the copyists, of course). But the great prophet of the nineteenth century did not believe that all the words of the Bible in circulation during his day were divinely inspired. He knew what is readily inferred from Mr. Mortlock's illuminating statements—that there were many errors in the Bible due to the very reasons indicated by Mr. Mortlock. How did the Prophet get this knowledge? He was not a biblical scholar in the sense of the current meaning of this term. He was unacquainted with the manuscripts of the Bible used in making the translations into modern languages. Yet he knew there were many verbal errors in the Bible. The answer to our question is clear. He knew by the inspiration of the Holy Spirit that these errors existed and was bold to say so, all orthodox preachers to the contrary, notwithstanding. In this as in many other respects modern scholarship supports the position taken by Joseph Smith. This is very satisfactory and comforting to all Latter-day Saints.—M.

A NEW DAWN—A MISSIONARY CHALLENGE

WITH the bold strike of Big Ben the old year passed onto the indelible pages of history. The bells of Westminster sounded the requiem. What a glorious time to have witnessed! Governments went through cataclysmic changes; the greatest assembly of world powers in history assembled, bickered, and returned home to set their own houses in order; international assemblies for peace dissolved in disharmony; war clouds darkened the valleys of peace over many boundaries that somehow seem to divide one group of men from their brothers. The year 1933 was awful and wonderful.

The sun has risen. The clouds are fast receding. A giddy world is getting its "second wind." Phoenix-like, a new order is rising from the ashes of the old.

We love and honour and cherish the country of our birth and thrill to the flag that holds our allegiance. And, at the same time, we salute this great commonwealth in which we live. Britain is looking up into the sunshine. With a bold gesture she is cutting into the miserable slums that are a disgrace to any civilization. With courage she is bandaging her economic wounds. Again her trade convoys are moving with old power in the commerce of men. The only darkened vista on her horizon is her proximity to European embroilments. But the British people are sick of the mocking panoply of war, and are now fighting with palms to bury the sword.

All omens point to a year of achievement for England—in economic confirmation, in the peace that all sane men love, in the spiritual reassurance that comes with faith in a beneficent Provi-

dence. Let us honour the nation in which we now live, let us take the finer ideals of these people to our hearts, let us build friendships by being honest with these our brothers about the praiseworthy things of this great land—and let us expand in a religion that knows no nationalism, no bounds but the barriers of evil and ignorance, by preaching “Peace on earth, good will toward all men.”—ELDER GORDON B. HINCKLEY.

CONFIRMATORY EVIDENCES OF “MORMONISM”

WRITING ON METAL PLATES IN THE NEW WORLD

WHEN the story of the Book of Mormon is told and mention is made that the record was written on gold plates, interest is almost always aroused. To many it seems to be an incredible thing that records should be kept on gold plates, and especially considering the nature of the record taken from the Book of Mormon plates. It is oft-times thought too unusual to be possible. Yet when the gold plates are considered in the light of available external evidence, it becomes a striking evidence for the consistency of the Book of Mormon claims. Joseph Smith, to whom the plates were given for the purpose of translation, did not attempt to argue and explain as an impostor or deceiver would have done, when the existence and use of such plates was questioned. He spoke from personal knowledge, supplemented by the testimony of groups of reliable witnesses, who had also seen and handled the plates, evidence worth more than all the vain speculation and theories concerning the existence and use of such plates.

In the *Star* of January 25th, evidence was given of the practice of writing on metal plates in the Old World, from whence the Book of Mormon peoples and historians came, bringing with them a set of records engraved on brass—the plates of Laban. The contention that such writing on plates was also to be found in the New World, is supported by evidence mostly made available since the Book of Mormon was published.

In the New World various metals have been used as material for writing. Lead, for instance, has been found as an alloy. Metal plates made of such material were found in the State of Arizona, in 1924, in the form of double crosses, fastened together with lead rings, or rivets. These plates were covered with very legible inscriptions, dated by scholars at 880 and 895 A.D.* Copper alone and also alloyed with other metals has often been used. Recently copper plates were found in Georgia by Dr. Warren K. Moorehead.† Adair in his *History of the North American Indians*, tells of five copper tablets and two brass ones among the Tuccabatchey Indians. Old Bracket, an Indian, gave the following description of them :

The shape of the five copper plates : One is a foot and a half long and seven inches wide, the other four are shorter and narrower. The shape of the two brass plates was circular, about a foot and a half in diameter.‡

**Improvement Era* 30 : 41.

†*Improvement Era* 30 : 531.

These records, according to tradition, "were given to them by the man we call God."*

Not many years after the publication of the Book of Mormon, there were found at Kinderhook, Illinois, in 1843, six brass plates, covered with characters, four lines on each plate. Facsimiles of these plates were published in the *Millennial Star* (volume 21, pp. 41-43.)

The Book of Mormon plates were, however, of gold. Gold was to be found in abundance in ancient America, especially in the highly developed civilizations, in Mexico and Peru. Indeed, the Inca of Peru bought his ransom from the Spaniards by filling a room 17 by 22 feet to a depth of 9 feet with gold. The worth of this gold was estimated at £3,500,000 sterling.† Montezuma, the native ruler in Mexico, at the time of the arrival of the Spaniards, ate from "fair large dishes made like platters all of gold, very elaborately worked, so big as a large shield."

Marshall H. Saville, in his book *The Goldsmith's Art in Ancient Mexico*, tells of the fine quality of the gold workmanship, and lists many of the gold articles that have been found, including several references to gold plates (pp. 41, 175, etc.). As an instance of the fine art and craftsmanship in metal of the Indians, the Chimus of Peru are especially outstanding. They were skilled in hammering, casting, welding, plating, embossing, etc. A. Hyatt Verrill says:

They wrought huge vessels of solid gold and of gold alloyed with silver and copper; objects of great beauty of form, magnificently chased, embossed and carved or decorated by open fretwork.‡

Skill such as this enabled the early Americans to make thin plates of gold suitable for engraving with characters, the quality of which is attested to by Rivero and Tschudi, who say: "The hieroglyphics of the Mexicans were very distinct and graven on stone or metal."§

During the course of excavating for a cistern, near Cincinnati, Ohio, in 1847, a gold plate was discovered. Said plate is of fine gold, three or four inches in length, averaging about three-fourths of an inch in width, about one-eighth of an inch in thickness, with the edges scolloped. In the face of which was beautifully set another plate of the same material, and fastened together by two pins, running through both. This latter plate is full of ancient raised characters, beautifully engraved upon its surface; the whole exhibiting fine workmanship. The plate was examined by Dr. Wise, a very learned Rabbi of the Jewish synagogue in Cincinnati, an editor of a Hebrew paper there, who pronounced the characters to be mostly ancient Egyptian. (*Millennial Star*, Volume 19, p. 103, facsimile of plate on p. 632.)

Padre Gay mentions (*Historia de Oaxaca*, Volume 1, cap. 4, p. 62) that the Mexican Indians "sold to some European antiquarians very thin plates of gold, evidently worked with the hammer, which their ancestors had been able to preserve, and on which were engraved ancient hieroglyphs."||

*Roberts, *New Witnesses for God*, 3, 64-65.

†Prescott, *Couquest of Peru*, pp. 205, 221.

‡Under *Peruvian Skies*, p. 27.

§*Peruvian Antiquities*, 1853, p. 105.

||Saville, *The Goldsmith's Art in Ancient Mexico*, 1920, p. 175.

Although most of the articles of gold have found their way into the melting pot, there are still some which have been preserved down to the present time. Elder Melvin J. Ballard describes some plates he saw thus:

Brother Pratt and myself saw in a museum in Lima, Peru, a stack of gold sheets almost identical with the size of the Book of Mormon sheets, approximately eight inches long and seven inches wide, as thin as paper. The whole stack was nearly an inch thick, not a thing upon either side but just good sheets, prepared for just such work as the plates of the Book of Mormon. (*Deseret News*, April 30, 1932.)

According to the Book of Mormon, the Jaredites' history was recorded on 24 gold plates (Ether 1:2); and the Nephites kept at least two histories, one of them was the secular, and the other religious (1 Nephi 9:2-4.) The record from which the Book of Mormon was translated was an abridgment of the other records, and also engraved upon gold plates. (Words of Mormon.)

The Book of Mormon account of the writing on metal plates, as confirmed in Ancient America, is another evidence confirmatory of the truth of "Mormonism."—FRANKLIN S. HARRIS, JR.

WHAT IS MORMONISM?—BY ELDER JOHN A. WIDTSOE

A REVIEW

HAVE you ever wondered what to tell your friends when the subject of "Mormonism" has come up in conversation and they ask: "What is 'Mormonism'?" Have you ever had a friend who has shown interest in the Church, and wanted further information about it—something readable, not too long, and yet comprehensive in its scope? What do you say when asked about the results of "Mormonism," as an organization, and as reflected in the lives of its adherents? Or, have you ever wanted a good summary of "Mormonism" for your own information? If any or all of these questions receive your affirmative answer, then you will find the new booklet *What Is Mormonism?* written by Elder John A. Widtsoe, of the Council of Twelve, in his smooth, convincing style, an invaluable addition to your Church literature. Designed to discuss this question briefly, in an informal way, *What Is Mormonism?* is the best short reply yet given to this oft-plied query, and may be read in a two-hour sitting. The cost of the booklet is sixpence. It may be obtained through District Presidents.

What is the first of man's desires? What is the aim of "Mormonism?" Both are happiness. "Happiness, as the aim of life, may be defined as the increasing joy of living that comes from robust health—of body, mind and spirit." How may this happiness be derived? It may be won by the practice of principles of truth. The search for truth, and its acceptance and application are thus given as fundamental principles of "Mormonism."

How is the Church governed? The operation of the Church through the principles of self-government and self-support is given a clear, well-organized treatment, revealing a marvellous

organization and striking accomplishments. Under "Social Activity and Supervision" the Church organizations and their functions, though comprehensive, are shown to be simple, and very effective.

Concern for others is shown in the economic and social relief extended to members of the Church and to others; and in the spreading of spiritual truth, a knowledge of the message of the restored Gospel to all who have not heard it. The effective means of carrying out those two purposes is elucidated.

The plan to insure a "healthy body" is also given, outlining the revealed rules to be observed for the maintenance of physical health. Detailed statistics are given showing the remarkable results of following this code of living.

OF interest to everyone are the "Mormon" views of the family and marriage. What are they? How have these views influenced the lives of the members? Read the chapter on "Family Life."

What is the philosophical basis of "Mormonism?" What are its answers to: Whence did man come? Why is he here? Where is he going? These are clearly answered in *What Is Mormonism?* When and where was the Church organized? The organization of the Church as the restoration of the Church of Christ is concisely recounted. What is the destiny of the human race after death? How shall the deeds on earth be measured back to men in heavenly terms? The rational "Mormon" concept is given in lucid terms.

Too, the fruits of "Mormonism" are presented in concise form, results so striking as to be thought-provoking and excite admiration by people in all phases of life. "Mormonism" recently caused Bernard Shaw to say: "I wonder how many of you have ever studied the history of the Latter-day Saints: one of the most extraordinary episodes in the white settlement of the world. You should do so." Brief statements of "what others say" by many who have visited the Latter-day Saints and speak from firsthand knowledge are reproduced. Only quotations from eminent, reliable, non-partisan non-"Mormons" are included. To would-be mongers of idle and untrue tales, the fruits of "Mormonism" in statistics, and the statements of eminent people are effective silencers.

What is Mormonism? is an exceedingly well-written, brief yet comprehensive, worth-while booklet. It is not an ordinary "pamphlet," but a new treatment of this question in a new way, an answer to the questioning attitude of modern, thinking people. It was written in England in answer to the questions of our many English friends. *What is Mormonism?* is a powerful weapon in the Cause of Truth. To catch its well-phrased message will bring a thrill to those who have already espoused the Faith. To those, yet outside the fold, who are in honest search of Truth, it will open an immense field of thought-provoking interest with its simple but effective explanations of "Mormon" principles and practice.—FRANKLIN S. HARRIS, JR.

WHATSOEVER principle of intelligence we attain unto in this life will rise with us in the resurrection.—JOSEPH SMITH.

THE ART OF LIVING

(Concluded from page 71)

Another said, "When I see the advancement mankind is making, how splendidly he is thinking, feeling and acting, I feel certain that there is a wise and glorious purpose behind it all." One man lost his faith in God by losing it in mankind. The other, through his faith in humanity, gained a faith in God. Surely the spiritual atmosphere of the latter's masterpiece will be praiseworthy. It might almost be that inasmuch as ye have faith in God's children, ye have faith in Him. But it is necessary to have more than faith in God and man in the narrower sense. We need faith in goodness, truth, beauty, courage. We need to believe that these qualities can overcome baseness. In other words, we need the faith that is optimism.

LOVE is the next great underlying force—love of everything that makes us better: music and art, drama and religion, books and friends. It is necessary for us to cultivate our tastes from jazz to opera, from the funny strips to art exhibits, from the moving pictures to lectures and church services. And the best way to elevate our tastes is to form the habit of attending the best instead of the most amusing, for we cannot appreciate the best until we thoroughly understand it. "True and great love springs out of great knowledge, and where you know little you can love but little or not at all."

This is true of literature as well. There were never so many fine books to read nor such obliging and intelligent librarians to help those who really go in search of good books. And there was never so much trash. Through reading the human soul may deteriorate or progress. We need books that will give us self-mastery: biographies of great men whose lives stimulate and inspire. We need the vision and beauty of the poets and philosophers. Perhaps most of all, we need to become able to tell a good book from a poor one. "Appreciation of distinctions of worth is an essential of the spiritual life of man."

As for friends, they are as important for grown-ups as for children. We should never allow ourselves to enter the lives of others unless we can by act or word make their lives richer. And on the other hand, if we do not derive something worth while from everyone who enters our lives it is probably our own fault. For out of such details do we make the pilgrimage of the soul an exquisite or an ugly thing.

"One becomes educated," we are told, "by virtue of quiet meditation, intellectual courage and a life devoted to the discovery of service and truth." Thus we arrive at the third great force underlying the art of living—service. And service is merely the practical application of faith and love. He who would gain his life must be willing to lose it. Every minute of life is packed with opportunities for service. "Life must always be a great adventure, with risks on every hand; a clear-sighted eye, a many-sided sympathy, an endless patience are forever necessary to all good living." Those who promote life bring into it something of the eternal. Through faith, love and service man's life can become rich and his soul can be put in harmony

with the great eternal rhythm. By mastering the art of living his soul may become a masterpiece.—(*Young Woman's Journal*, January, 1929.)

HULL DISTRICT CONFERENCE

ON Sunday, January 14th, in the new Hull Branch Chapel on Wellington Lane, the Hull District held its annual spring conference. The largest crowd to attend a conference in Hull for many years gathered in the new building to participate in the services. Many friends and investigators were among those present.

Three sessions were held during the day. The evening session took the form of a dedicatory service. At its conclusion, President Joseph F. Merrill of the European Mission offered the dedicatory prayer, setting apart the Chapel as a house of worship, and dedicating it to the uses and purposes of God.

During the afternoon session, the General Authorities of the Church, Mission and District were presented for the sustaining vote of the membership, and the district activity report was made. The afternoon programme featured musical numbers and short addresses by local members of the district. Sister Rintha Pratt Douglas, President of the British Mission Relief Societies, also spoke to the assembled congregation. She told briefly of the splendid characters of the men who preside over the Church, and bore testimony to the divinity of their calling.

Each of the speakers in the evening session expressed his appreciation to the saints, and to Sister Julia Foster especially, for their splendid contributions and sacrifices that made the new chapel possible. Elder Louis G. Robinson, who was in charge of the planning and construction of the building, told of the ambition that had been his to better the meeting facilities of the branches in the British Mission, and of the ways that the Lord made possible the fulfillment of his desires in this direction.

President James H. Douglas told how the plans for the new chapel developed, from their inception to their completion. He spoke of the inspirational value of conferences, and encouraged the saints to make the best possible use of their new "home" in building up a spirit of brotherly love, and in making new contacts and friendships.

President Merrill, the final speaker, explained many of the "Mormon" beliefs to the audience, making particular reference to the Book of Mormon as a proof of the divinity of "Mormonism." Musical selections during the services were rendered by the Hull Branch choir.

Mission Authorities present at the conference were President Joseph F. Merrill of the European Mission, President James H. Douglas of the British Mission, Sister Rintha Pratt Douglas, of the British Mission. The District Elders included President William Murdoch, Jr., Elders Louis G. Robinson, William DeHart, Grant Kirkham, Conway Ashton, and Drayton B. Nuttall. Visiting were President Vern R. Butcher of the Norwich District; Elder Elliot Merrill of the Leeds District; and Elder John E. Owens of the Newcastle District.

ELDER GRANT KIRKHAM, Clerk of Conference,

FROM THE MISSION FIELD

Doings in the Districts: *Liverpool*—The M. I. A. membership of the Nelson, Accrington and Burnley Branches, in the northern part of the District, combined to stage their 1934 Gold and Green Ball on Saturday, January 6th. The hall at Burnley was attractively decorated for the occasion with the M. I. A. colours. Festivities commenced with a short concert, featuring entertaining numbers by friends and members, and concluded with dancing to the music of an unusually fine orchestra. A varied programme of old time waltzes, fox-trots, a Virginia reel, barn dances and square dances provided recreation and entertainment for young and old alike. Seventy members and friends were present. Those responsible for the success of the Ball were James R. Pickles, chairman of the committee, and Willie Duckworth, May Slater, Nancy Lord, Elizabeth Davies, Jennie Taylor, and Florence Denny, committee members—all active officers and members of the M. I. A. organizations of the three branches.

Birmingham—Primary children of Rugby Branch were guests at a birthday party given in honour of Master Kenneth Bennett, on December 30th. Dinner was served to nineteen children, and the evening was spent in games and play.

At the Sunday evening services of the Rugby Branch, December 31st, the Primary children, under the direction of Brother Kenneth Bennett, presented a short pageant. The scenes portrayed were interesting and well presented. Rugby Branch considers its Primary one of its finest and most important auxiliaries.

Welsh—The Memorial Hall at Varteg, Monmouthshire, was the scene of a Christmas Day concert sponsored by the Pontypool Branch Primary Association. The entertainment was under the direction of Sister Elsie Vale. Many of the children who participated in it were not members of the Church. More than 150 saints and friends were in attendance.

Saints and friends of the Merthyr Branch gathered at the branch hall on January 18th for an evening of dancing. Refreshments were served, and everyone had an exceptionally fine time.

DEATH

COLEBY—Sister Harriet Coleby of the Lowestoft Branch died January 1st. Her death came just seven weeks after the death of her husband, Brother Charles Moroni Coleby. For 53 years Sister Coleby has been a member of the Church, filling many responsible positions in Auxiliary organizations. Funeral services were held at the Lowestoft Chapel, under the direction of President Vern R. Butcher. Elder J. Kay Lindsay dedicated the grave.

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